

late Belfast Council, engaged in a hurtful rivalry. Neither respects the other's discipline. Excommunicated members are received without question, and the rival services are held near each other on the same street, to the mutual annoyance of the respective worshippers. Anywhere, such a state of things would be injurious to the cause of religion; among a heathen people it is simply disastrous. He also states that in India the representatives of thirteen different branches of those holding the doctrines of the Reformation and the Presbyterian polity are engaged in preaching and teaching the truths of the Gospel. This must strike every candid mind as involving an unnecessary and unjustifiable expenditure of energy and resources. It would be difficult to assign satisfactory reasons for the perpetuation of these unseemly divisions in lands where united effort is indispensable. A practical scheme of harmonizing what in reality are not discordant elements is entitled to earnest and calm consideration. Such a scheme Dr. Chamberlain propounds. It is as follows:

The Presbyteries of the Established Church and Free Church of Scotland in Bombay, the Presbytery of the Irish Presbyterian Church in Oujerat, the mission of the Original Secession Church in the Central Provinces, and that of the Canada Presbyterian Church in Indore, with the Kolapore Presbytery of the Presbyterian Church, U. S. A., might readily form the Synod of Bombay.

The Presbyteries of the Free Church and Established Church of Scotland in Calcutta, the mission of the Welsh Calvinistic Methodist Church in Assam, and that of the English Presbyterian Church in Bengal might form the Synod of Bengal.

The Presbyteries of the Established and Free Churches in Madras and the Classis of Arcot of the Reformed Church in America, with the few Reformed Dutch and Presbyterian Churches in Ceylon, might form the Synod of Madras.

The Presbyteries of Allahabad, Furruckabad, Lodiana and Lahore, of the Presbyterian Church, United States of America, the Presbytery of the Reformed Presbyterian Church of America, at Saharanpore, the Presbytery of Rajpootana, of the United Presbyterian Church of Scotland, and the Presbytery of Sealkote, of United Presbyterian Church of America, might form the Synod of North India.

Then these four Synods uniting would form the General Assembly of India—a vigorous, homogeneous, enthusiastic native "Church of India." Some difficulties there might be in working out the details; but none insurmountable if the home Churches will yield assent. The gain for Christ's Kingdom in India—who can measure it?

And who can measure the impetus such a union would give to Presbyterian Churches in other lands and to Evangelical Churches everywhere. It would hasten the time for that more comprehensive union for which many in all the Churches long and for which they pray with growing fervour. The glorious time will come.

Books and Magazines.

ART, AND THE FORMATION OF TASTE. By Lucy Crane. With an introduction by Charles G. Whiting, of the Springfield *Republican*. This volume contains lectures on "Decorative Art, Form, Colour, Dress and Needlework," "Fine Arts," "Sculpture," "Architecture," "Painting."

SERMONS ON THE CHRISTIAN LIFE. By John De Witt, D.D. (New York: Charles Scribner's Sons.)—This volume of sermons affords attractive and profitable reading. The themes on which Dr. DeWitt discourses are of the utmost importance. They breathe an earnest, practical Christian spirit.

READINGS FROM RUSKIN. With an introduction by H. A. Beers, Professor of English Literature in Yale College. This volume contains chapters from Ruskin on "The Poetry of Architecture," "The Cottage—English, French or Italian," "The Villa—Italian" and "St. Mark's," from "Stones of Venice."

WHAT SAITH THE SCRIPTURE? By J. Anderson, M.D., M.R.C.S.L. (Toronto: S. R. Briggs.)—The student of the Sacred Volume will find in this book a valuable help. It contains an exposition and analysis of the Pentateuch and earlier historical books of the Old Testament, with explanatory and practical notes. It is sound, learned, judicious and evangelical.

SWEET CICELY. By Josiah Allen's Wife. With illustrations. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Josiah Allen's Wife is a genuine humourist, a keen observer of human nature in its strength and weakness. Her satire is controlled by kindly human sympathy and an earnest moral purpose. This new work will increase the author's fame.

FLETCHER OF MADELEY. By the Rev. Frederic W. Macdonald. (New York: A. C. Armstrong &

Son; Toronto: William Briggs.)—Mr. Macdonald, who is theological tutor at Handsworth College, Birmingham, writes a brief but most interesting biography of John Fletcher of Madeley. The book breathes an excellent spirit, specially noticeable in the references to the Calvinistic controversy in which the subject of the memoir was engaged.

ALONG THE OLD ROAD. By Mary Hubbard Howell, author of "Through the Winter," etc. (Philadelphia: The American Sunday School Union.)—This excellent story moves on with a definite purpose. The characters are graphically drawn. Though they are moving in every sphere of modern society and of activity, and not "on a pilgrimage," they still find a Slough of Despond, a Hill Difficulty to climb, and lions in the way, a Valley of Humiliation, a Vanity Fair, the hill Lucre, a plain called Ease, and get glimpses of Delectable Mountains.

THE PASTOR'S DIARY AND CLERICAL RECORD FOR 1886. Prepared by Rev. Louis H. Jordan, B.D. (New York: Funk & Wagnalls; Montreal: W. Drysdale & Co.)—Every minister finds that method and system are indispensable to the efficient discharge of his various duties. This admirable diary will prove a most serviceable and convenient help. It contains much in little space, and can be conveniently carried in the pocket. That it has reached a second edition is only what was to be expected. The more widely its merits are known the better it will be appreciated.

FOUR CENTURIES OF SILENCE; or, From Malachi to Christ. By the Rev. R. A. Redford, LL.B. (Toronto: S. R. Briggs.)—The author's design in this valuable work is to give a historical view of the period intervening between the close of the prophetic age and the Saviour's advent. For the accomplishment of this task Professor Redford is eminently qualified. The topics discussed are: The Last of the Prophets, The Jewish Pontificate, The Court of the Gentiles, The Septuagint, The Apocrypha, The Scribes and their Traditions, The Rise of Jewish Sects, The Growth of the Messianic Expectation, The Jewish Sanhedrim, Philo of Alexandria, The Dawning Light and The Voice in the Wilderness.

A MILD PROTEST.

MR. EDITOR,—My attention having been called to a communication by Dr. Cochran in THE CANADA PRESBYTERIAN of the 7th inst., representing the action of last General Assembly as handing over the claims of the Home Mission to the women of the Presbyterian Church, I beg to say that I believe I am expressing the mind of a large majority of the women of the Church in Canada when I state that an attempt to organize a Woman's Home Mission Society for the purpose of collecting money for that scheme will be regarded as hurtful to the interests of the Woman's Foreign Mission Society, and the results of such interference will, in all probability, operate against the interests of both.

It is hardly necessary to say that the scheme now so extensively in operation for the evangelization of the millions of perishing heathen women is one that appeals to the charity and sympathy of Christian women in a way and for reasons that cannot be offered for any other cause—their long utterly-neglected and helpless condition, and their exclusion and isolation from all means of educational and religious instruction.

The circumstance of this mission being necessarily left to female agency, its great extent, and the marked success which has attended its working, render it very desirable that its organization be not overshadowed, nor its members embarrassed by the forced addition of another claim on their energies.

I have reason to know that the addition of the Home Mission, as proposed, to the scheme which is now the exclusive care of the women of our Church will be viewed by my fellow workers with grave dissatisfaction. And, with the interests of the Woman's Foreign Mission keenly at heart, I cannot regret that it should be the prevailing sentiment. This attitude of the society was made manifest at the last annual meeting in Ottawa, when the proposed arrangement was discussed and almost unanimously opposed.

I do not lose sight of the fact that the present proposal takes a slightly different form from that disapproved last April by the Woman's Foreign Mission; neither, I hope, will the society in which I have the honour to be an office-bearer, lose sight of the fact that the proposition is virtually the same.

January 12, 1886.

VERITAS.

THE MISSIONARY WORLD.

PORTRAITS OF THE COPPERSMITH FAMILY.

Some lives are written in a few words. "Enoch walked with God, and was not," is the short biography of the first translated saint. Paul portrays the life of a church enemy thus: "Alexander, the coppersmith, did me much evil." Alexander did not leave his photograph when he left the world, but his image is stamped on the copper penny that still exists, and in the lives of his descendants. I have become acquainted with many of his family, and will give their portraits in a series of papers. How Alexander did "much evil" Paul saith not; but the answer is heard in the sighs that often escape the lips of pastors as they witness the large proportion of his copper in church collections.

Mr. Alexander, Junior.—This son I met at Lancaster, Pa., and this was the way he talked: "Mr. Long, he said, 'I am tired of church matters. It is always 'give,' 'give' a constant reaching into the pocket.' As these remarks were interspersed with heavy draughts on his pipe, I was tempted to ask: "Which cost you most, which requires you to give, 'give,' most—your tobacco or your church? Let's see: five cents a day would be a small sum for tobacco; thirty-five cents a week \$17 a year. How much weekly for the Church?" His only answer was a puff of smoke. I found out afterward that his habit was to give one penny in Church collections. Thirty-five cents weekly for tobacco, one copper cent for salvation!

Miss Alexander, Junior.—Her portrait I give just as she was taking her last look, before going to the Academy of Music for an evening entertainment. She gladly dropped her fifty-cent silver piece as admission fee. It seemed no great sacrifice. Next Sabbath I saw her in church, arrayed in God's silk, and decked with His gold; and as the collection basket passed from her fingers, that sparkled with God's jewellery, she dropped in one copper cent! I was surprised, until I remembered that she was the daughter of Alexander the coppersmith.

Alexander's Widow.—This is a likeness of the one for whom she is often mistaken. Some think the certain poor widow that threw in two mites which make a farthing was Alexander's widow; but that can't be, for she cast in all that she had, even all her living. Many, in giving a penny, call it the "widow's mite," when it is not the one-thousandth part of their all. The real Mrs. Alexander gives the "farthing" out of her "abundance," and but seldom looks up. Those who give the cent when not able to give more may well look up, for they shall receive a reward. Such pennies count as jewels in the Saviour's book of remembrance. A mystery it is how the Alexanders manage to choke the voice of conscience, so that after drinking all the week from the streams whence "all blessings flow," on Sabbath, they can lay on God's altar as a thank-offering the smallest possible gift—one cent—that which is next to nothing, and then arise, and loudly sing with God's people the old doxology: "Praise God from whom all blessings flow."

"TAKE MY SILVER AND MY GOLD!"

I do think that that couplet,

Take my silver and my gold,
Not a mite would I withhold,

is peculiarly liable to be objected to by those who do not really understand the spirit of it. Yes, "not a mite would I withhold"; but that does not mean that because we have ten shillings in our purse, we are pledged to put it all into the next collecting plate; else we should have none for the next call! But it does mean that every shilling is to be, and I think I may say is, held at my Lord's disposal, and is distinctly not my own; but as He has entrusted to me a body for my special charge, I am bound to clothe that body with His "silver and gold," so that it shall neither suffer from cold, nor bring discredit upon His cause! I still forget, sometimes, but as a rule, I never spend a sixpence without the distinct feeling that it is His, and must be spent for Him only, even if indirectly.—*Frances Ridley Havergal.*

IN the name of the little army of half a million of native Christians standing face to face with two hundred millions of heathen toes, I ask you, friends, representatives of the different Home Churches and Boards—in the name of our one crucified Lord, I ask you: Has not the time come when at least we of the Presbyterian family can draw together, shoulder to shoulder, and, marching in solid phalanx, help to conquer India—aye, conquer the world, for our King Jesus?—*Dr. Chamberlain.*